



The AMERICAN FRIEND

March 25, 1954

This is God's world and we are in His care

We do believe;

Earth might be fair

We will strive to do our part in making it so;

Fear comes of the unknown

We will know;

The young and uninformed are open to false teaching

We will share the truth;

Forces of dissension would undermine the very institutions that can overcome Communism

We will become aware of these forces and throw our strength with the superior force of Christianity;

Many valiant defenders of God-given freedom are being wrongfully accused

We will uphold them;

We, ourselves, may for our beliefs face disapproval, insinuation or slander

We will stand;

It is our heritage from the Old Testament, from Greek knowledge, from the American founding fathers and from the Christian gospel of love, to think freely and to speak our thoughts

We do our own thinking;

We are sovereign American citizens, followers of Jesus Christ, Children of God

We dare to speak out.

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

Prepared by
United Church Women

TICKETS FOR EVANSTON

Aside from the Delegates and the Accredited Visitors' seats, 10 seats at each of the 25 plenary sessions (see schedule below) of the Second Assembly of the World Council of Churches, to be held at Evanston, Illinois, August 15-31, are available to Five Years Meeting Friends.

Three Chicago-area Friends, Marie Ferguson, George Brent and Russell Rees, are handling tickets for Friends through the Chicago AFSC office as a clearing house. Friends interested in attending one or more sessions of the World Assembly should write Marie A. Ferguson, American Friends Service Committee, 19 S. La Salle, Chicago 3, Illinois. Tickets are 50 cents each.

Friends wishing to attend the Ecumenical Festival of Faith to be held in Soldiers Field, Chicago, the evening of August 15, should also write to this address as soon as possible. A donation of \$1.00 assures the donor of a reserved seat. Hospitality for out-of-town Friends is also being arranged through this Chicago office.



ELTON TRUEBLOOD APPOINTED RELIGIOUS POLICY CHIEF

D. Elton Trueblood, author and Professor of Philosophy at Earlham College, has been appointed to the newly created position of Chief of Religious Policy for the U.S. Information Agency.

He was inducted into office on March 6 in Washington.

Theodore Streibert, Director of the Agency, said of the appointment, "This is much more than a matter of an occasional religious broadcast or news story. It is a matter of undergirding our whole set of convictions, the fundamental beliefs and values which we share with the millions of men and women of the free world. . . . We want these fundamental beliefs and moral values to be reflected in as many phases of our operation as possible."

Elton Trueblood says of his appointment, "It has come, I suppose, because of what I have been saying and writing on 'An Affirmative Answer to Communism.'" He is the author of 13 books, of which the best known is perhaps *The Life we Prize*, an effort to state the moral foundation of the Western world. His latest book, *Recovery of Family Life*, was written jointly with his wife, Pauline Trueblood.

Time magazine for March 15, carried an article on Elton Trueblood's appointment by the U. S. Information Agency, under the title "Truth Salesman."

SCHEDULE OF WORLD COUNCIL PLENARY SESSIONS

Time	Subject	Time	Subject
Sun. Aug. 15, 2-3:30 p.m.	Theme—The Christian Hope	Tues. Aug. 24, 8 p.m.	Worldwide discussion Evangelism dis-
Mon. Aug. 16, 10-12 a.m.	Central Committee and general secretary's reports	Wed. Aug. 25, 8 p.m.	Theme—The Christian Hope
3-5 p.m.	Structure and Functioning	Thur. Aug. 26, 10-12 a.m.	Theme—The Christian Hope
8 p.m.	Evangelism report	3-5 p.m.	Business
Tues. Aug. 17, 8 p.m.	Faith and Order report	Fri. Aug. 27, 10-12 a.m.	Sections
Wed. Aug. 18, 8 p.m.	Responsible Society report	3-5 p.m.	Business
Fri. Aug. 20, 8 p.m.	International Affairs report	8 p.m.	Tensions of the World and Unity in Christ
Sat. Aug. 21, 10-12 a.m.	Race, Vocation reports	Sat. Aug. 28, 8 p.m.	Business
Sun. Aug. 22, 8 p.m.	Department of Interchurch Aid and Service to Refugees	Sun. Aug. 29, 4:30 p.m.	Church's Dependence on God; Its Independence of Men
Mon. Aug. 23, 8 p.m.	Study Department report Women's Commission report Youth Department report	8 p.m.	Sections
Tues. Aug. 24, 8 p.m.	Report by the joint secretary— with the International Missionary council—in East Asia	Mon. Aug. 30, 10-12 a.m.	Sections
		3-5 p.m.	Business
		8 p.m.	Business
		Tues. Aug. 31, 9-11:30 a.m.	Sections

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Editorial *

Quakers and Civil Liberties

There is probably no more crucial issue before America today than that of civil liberties. Stated in terms of *the right to think*, it is readily seen as the tap root of civilized existence. Economic and political heresies and orthodoxies pale into insignificance relatively beside that central liberty to think freely, to discuss openly, and to act upon ideas tested in the forum of public debate. It is out of that basic right that all systems are born, face the test of time, and endure or decline. It is part and parcel of a true education, for education beyond all other aspects is training in the science and art of thinking. At its best, education prepares minds able to stand on their own, look all men and their ideas in the face and think individually and collectively to a conclusion.

It is in keeping with the tradition of Quakers that a conference, April 2-4, called by the Friends World Committee, is being held at Scattergood School, West Branch, Iowa. This conference is not being set up to the "left" or the "right," but as nearly as can be understood at *center* in a social concept of freedom. It is not called with a view to defending specific political and economic points of view—that is the problem of other types of conferences. Standing at *center* it should look "right" and "left" with a concern that free thought and expression shall be given to diverse points of view. It meets therefore not to defend any set of political ideas but to foster freedom of thought and expression.

Broaden the Base of Democracy

Democracy is not just one more over-used word. It is not a form of government nor a political system of any kind. It is a socio-spiritual quality of life on which political structures rest. Those varied structures cannot safely rise very high on a narrow foundation.

It is not enough to have free expression by a segment of the population, of similarly minded people. It is not safe to allow opportunity only to a group of the same color. We are not secure when only the privileged strata of people are made secure in their privilege. Any political structure built on such foundations cannot rise high without toppling. The outcome would be certain—destruction of the system.

For that reason citizens must act like citizens and assume responsibility for spreading the spirit of democracy and laying the basis for an enduring political structure. Ours is a republican form of government and one which most of us in general approve, but it will not stand the test simply because it is that form. Only in so far as the democratic

spirit functions in a total way can the best of political structures endure.

There is no safe way to share privilege widely except by preparing people to use it rightly. There is, for instance, no safe "share the wealth" program apart from sharing the production of wealth and the acceptance of responsibility that goes with it. In short, there is no economic or political formula apart from well motivated and responsible men. If men do not accept responsibility in proportion to privilege it doesn't matter who has the privilege—the end is the same. The obvious need is education for democratic living.

The word democracy is often misused and abused, but it still stands for a great idea. It flows from a central faith in the nature of men and their power to become. On the deeper level of spirit, this "political" idea becomes essentially a religious principle, a principle that in turn rests not basically upon men, but upon the universe from which they come. For the Christian the final faith and the last word is God.

No Intellectual Siberia!

Democracy is expensive. It costs in faith, patience and self-giving, and in all of the qualities that are worth preserving. They are *preserved* because they are *used*. They are functional, dying only when they are discarded or when they are only defended. These qualities are self-defended or else they perish.

This way of life carries its hazards. There is risk in exposing men, all kinds of men, to a wide diversity of thought, but there is greater risk in the opposite course. When the meeting of men and ideas becomes uncomfortable and the social-political structures are jostled we tend to call off *democracy* in the name of "democracy" rather than to allow the test of ideas. We lose sight of the context of democracy within which the trial of ideas should be seen. We lose patience, become nervous, fearful, defensive. If in some sense this fear is justified, then it is evident that men are not ready to practice the democracy which we presume to defend.

No one could rightly admit the free release of immoral and anti-social ideas. There is a point where restraints are necessary. But there is no point in the honest search for truth where free men should be stopped or frightened from their wrestling with revolutionary ideas. Siberia is not only a geographic location in the Russian area to which political casualties are sent, it lies potentially in any nation that frightens men from thinking and builds insulating walls around them.

The very word "guilty" can be applied to such absurd degrees that "guilt by association" leads to

"guilt by exposure" and the man who wants only to see, to know and to think about the full range of political and economic ideas is tagged with the guilty. We are in danger of placing a quarantine on thinkers.

Testing Our Ideas

There is no real freedom in a nation if men are not free to hold and to propagate erroneous ideas—erroneous from the point of view of the state or of the majority of citizens. To say that preachers of error must be silenced raises at once the question, who is to decide what is true or untrue? Who dares assume the right to silence them?

There is no safe vesting of authority in a person or body of persons to hold final decision of life and death over the ideas of men. In reality ideas cannot be smashed like an illegal liquor still. Nor can they be prohibited like illicit drink. They rise in the minds of men and in their minds only can they be met. There is no pathway but that of sheer logic—the test through encounter. Every poor idea must be destroyed by a better one.

There is a high birthrate of ideas and a deathrate almost as high. Some ideas germinate, find soil, send

down roots and live. As they are spiritual organisms, they either live or die as such.

Finally the right and duty to think will conquer the granite of all settled majority "orthodoxies." In the meantime it is important to obviate the great loss which a blackout or brownout of freedom would bring and thereby delay its triumph. We who accept the Christian faith, if indeed we are believers, have no fear of the outcome in the contest of ideas. Two thousand years have given us confidence that what for us is the "Master Idea" can stand on its own. Included in it is the great emancipation: YOU SHALL KNOW the truth and the truth shall make you free.

E. T. E.

INITIATIVE

Thou takest the initiative,
O God of History;
Thou settest out to train a man
By letting him go free.

And then, with unrelenting love,
Through pain or poverty,
Thou walkest near to woo his soul,
And draw him close to Thee.

R. FURNAS TRUEBLOOD

Friends must speak out!

Hopes For Scattergood

Wilmer A. Cooper

IN THE United States our basic liberties and freedoms are being endangered by a mounting tide of fear and suspicion in our midst. No thinking person would, of course, deny or under-estimate the threat of alien ideologies which would destroy our way of life, but to allow ourselves to be stampeded into hysteria by the perpetrators of fear and peddlers of suspicion constitutes an even greater threat to our liberties and our free way of life.

The fears of our people have been played upon so long and so effectively that we not only believe what is many times not true but we have lost in the process much of our ability to discriminate between truth and error. We have become so thoroughly hypnotized by this climate of fear and suspicion that we unconsciously submit to moulds of thought and belief which are not in keeping with our heritage of religious liberty and political freedom. Moreover, we are losing our courage to differ with those who disagree with us; we are afraid to work for causes which

Wilmer A. Cooper is Associate Secretary of the Friends Committee on National Legislation. His work in Washington brings him into contact with the atmosphere of increasing tension there, and his travels among Friends in various Yearly Meetings give him an insight into the mood and current thinking of Friends in local Meetings. He has drawn upon these experiences for this article on civil liberties, prepared with the Conference on Civil Liberties to be held at Scattergood School, West Branch, Iowa, April 2-4, in mind.

are unpopular but nevertheless right; and we are reluctant to join voluntary organizations whose stated purpose and program of action is to achieve peace, freedom and justice for all people.

This is a serious situation. It is not a matter of being an alarmist but of alerting ourselves to something which is apparently happening to us unawares. Is it any wonder why many of our German friends are asking why

we are so quick to criticize them for not being alert to what was happening in Germany during the 1930's and yet seem to be oblivious to the fact that something of a very similar nature is happening to America during the 1950's. Many in the Society of Friends have succumbed and joined these apostles of fear and suspicion. This in itself is deplorable in view of the religious tradition of Friends who have been among the chief defenders of religious liberty, freedom of conscience and the right to differ with others even if it meant suffering and imprisonment.

One does not have to go far to document what has been said. Right within the Society of Friends there is evidence available. Let us take two instances, one of which took place among Friends and the other pertains to Friends. Last summer at one of the Friends' Yearly Meetings a representative of a Friends' organization in an evening address made a passing reference to the fact that a few years ago he had on occasion read the *Daily Worker* to acquaint himself with its line of communist propa-

ganda. His assumption was that to cure a disease you need to know something about its symptoms. A few weeks later the same person appeared in a local Friends' community of the same Yearly Meeting to speak. When the invitation went out to attend the meeting one Friend refused on the grounds that the speaker indicated at the previous Yearly Meeting he had been a reader of the communist *Daily Worker*.

THE ROBIN HOOD STORY

Then there is the classic story now well known across America of a duly appointed committee to take inventory of un-American ideas in the text books of Indiana schools. One member, apparently to the embarrassment of some state officials, including the Governor, recommended that all references to Robin Hood and the Quakers be stricken from the school books. The reason given was that the ideas advocated and people involved represented positions of disloyalty to the United States, and were therefore un-American.

Such instances as these, and many others, would be absurd if they were isolated cases in point, or they could be laughed off if they were not so serious. But such threats to our basic liberties and freedom of thought are being duplicated daily in almost every American community. It is because of our concern over this situation that Friends have belatedly called the all-American Friends Conference on civil liberties to be held at Scattergood School in West Branch, Iowa, April 2-4. Most of the major churches of America have already spoken out against this exploitation of our liberties, and it is certainly time that Friends consider their responsibility in this matter.

This writer believes that far too little thought and preparation have gone into the Scattergood Conference. If the subject under discussion is as important as we believe it to be, Friends representing the various points of view on the subject should have studied the question seriously for weeks in advance. Representatives to the conference should not only have been selected with care, but they should be instructed with authority to recommend the kind of action and produce the kind of statement at Scattergood which will carry forward Friends historic concern for religious freedom and civil liberty, as well as help stem the tide of confusion, fear and suspicion which is sweeping our country.

In spite of our lack of preparation for Scattergood we can at least indicate some of the problems and questions which are of like importance at a Friends conference such as this. First

of all we must not disillusion ourselves about the difficulties which will be faced at Scattergood. Next to differing points of view on theology, questions of a political nature are probably as divisive among Friends as anything else. Because civil liberties overlap into both areas of religious faith and political belief we can expect honest and differing points of view to be represented. There is of course a naive kind of thought which says we can avoid differences by disregarding them. This oversimplifies the problem by assuming that people really do not believe what they say, or that they do not honestly hold to their position. People may be prejudiced or misinformed about the truth but it does not lessen the tenacity with which they hold to their views. Therefore, those attending Scattergood should recognize the difficulties which may be involved in getting common consent, or a "sense of the meeting." For this reason we may encourage everyone who goes to go with an open mind, recognizing that no one man has a corner on all the truth. If Scattergood is approached in the spirit of understanding and respect for the opinions and beliefs of others, there should be a freedom of give and take in discussion which will not only benefit those present but will pave the way for a common ground of thought and action.

THE RELIGIOUS BASIS

Another hope for Scattergood is that the legally minded, either by professional training or by individual disposition, will not dominate the conference. Competent legal advice should be present to give the kind of guidance which will make for wise and discriminating judgments regarding matters of law, but the Scattergood deliberations, and any statement which may result, should think first of the religious basis of civil liberties. Because of Friends rich heritage in this area we do have something to say and we can say it with real meaning and conviction. Civil liberty is fundamentally a religious concept. It is based upon certain God-given, and therefore inherent, rights which require freedom in order to exercise them. In turn civil liberty is based on a concept of limited government, whose function it is to protect our liberty rather than encroach upon it. The first ten amendments to the Constitution—the Bill of Rights—are the political and legal guarantor of our basic rights and the corresponding freedom to exercise them. It must also be remembered, of course, that these rights and freedoms carry with them responsibilities, both to God from whom they are derived and to our fellowmen

who share them with us. To deny this is to deny our religious responsibility to God and our political responsibility to society.

The freedom which we are talking about here is not to be confused with the much-talked-about freedom which lies behind our American free enterprise system of economic, business and industrial organization; rather, it has to do with "free enterprise" in the marketplace of ideas, beliefs, speech and association. These are fundamental and indispensable to free men. This is not to say, of course, that the two kinds of freedom are unrelated and that the latter is not influenced by the way in which we organize the economic and political institutions of our society. But the chief point to be urged is that at Scattergood our representatives think first about civil liberties and the religious assumptions which underlie them, and that a real attempt be made to indicate their intimate and indispensable relationship. Religious faith and religious liberty are prerequisite, while civil liberty and political freedom are their necessary counterpart in order to guarantee our rights and freedoms in a society of men governed more by institutional self-interest and personal selfishness than many of us like to admit.

Assuming, then, that any discussion of civil liberty incorporates both religious and political considerations, we may hope that among the Scattergood representatives will be those who are not only able to think clearly about the legal and political aspects of the subject but those who think with equal clarity and conviction about the religious assumptions which underlie this question. Although Friends have always aspired to experience and live out their religious faith rather than reflect upon it and analyze it theologically, nevertheless there is value sometimes in making explicit what is implicit in our religious faith and practice. It not only helps us to gain perspective on ourselves but enables others to better understand us.

SPIRIT OF WORSHIP

In addition to our plea for clarity of thought about the religious and political assumptions which underlie the question of civil liberty, still another word of encouragement may be given those attending the Scattergood Conference. It is that they approach their task in the spirit of worship, believing as Friends have always believed that God's will exists, that it can be known, and that it can become a source of guidance. In view of the potential controversial nature of the subject to be

(Continued on Page 94)

A Tour Among Cuban Friends

by Charles A. Lampman

Administrative Secretary, American Friends Board of Missions

It is only one hour from Miami to Havana, Cuba, by air. However, the culture varies distinctly from our own. The variations in ways of living on the island itself are very noticeable. The city of Havana is a strange mixture of the old and the new. Narrow streets and old historical buildings dating back to the sixteenth century are evident in a city which is expanding rapidly and which is enhanced by some of the most modern architectural creations imaginable.

There is a difference between the urban and the rural population. Also the coastal cities make a strange contrast to the inland cities.

Arriving at Camaguey airport on January 29, after leaving Kingston, Jamaica, a short time before, I was met at the airport by the Clerk of Cuba Yearly Meeting, Juan Sierra. He is the pastor of the meeting at Puerto Padre and director of the Friends School there. Juan accompanied me throughout my entire tour of Friends work on the island. I often made the statement that he knows more people on the island than any other person, because on the train and in every community we visited or wherever we went, Juan always knew someone. He served very acceptably as an interpreter for me in many instances, since I do not speak Spanish.

The well-organized itinerary took me to Holguin first of all. There I met with the Young Friends, a large group who were greatly interested in the work of Friends in other parts of the world. The next day I went with Juan Guzman, the pastor, and other Holguin Friends to a country meeting at Calabasas, an outpost of the Holguin meeting, where an eager group of rural people meet for Sunday School and preaching service on Saturday afternoon and evening. Sunday was spent with the meeting in Holguin. Los Amigos, our school, is under the direction of Ramon Morell, in whose home I stayed; and the school is effectively preparing young people for college and other work.

Similarly to our educational program in Kenya and in Jamaica, almost all of our monthly meetings have established one or more schools in connection with their work. These schools have served a very significant purpose through the years. It is customary for the educational facilities in Cuba to be provided by the religious forces at work in the

community. Some of these schools are of considerable size, and range from kindergarten level through high school. Others include only the first four grades. Some meet in a part of the meetinghouse, and others have separate buildings of considerable size. Some are quite attractive edifices; others are rather untidy and inadequate. The greater proportion of teachers in all of the schools are Friends. In all cases, they teach for a salary far below the standard because they realize the importance of the place of the church-related schools.

These schools, all of which bear the name, "Colegio Los Amigos," are located in Holguin, Banes, Gibara, Puerto Padre, Velasco, Auras, and other places.

BANES AND PUERTO PADRE

My visit to Banes was very profitable. Banes is the home town of President Batista, who attended our Friends school there when he was a boy. The meetinghouse is very attractive, having been built in recent years. The school enrollment of more than 400 was astounding to me. Several rural centers have been organized by this meeting. I was the guest of the United Fruit Sugar Co. in their American Club. This company makes a contribution of \$200 per month to the school and furnishes light and power for the building. I had the privilege of personally thanking Mr. Prentice Bolin, manager of United Fruit Co., for their interest and support.

Puerto Padre was my next stop. There I found several younger people who were wanting further preparation for leadership in our meetings. They were teaching in the school, assisting in the work in the outposts, and sharing talent and ministry on the radio. Puerto Padre, under the capable direction of Juan and Hortensia Sierra, conducts a daily 15-minute radio program which reaches a very wide audience. Many people are being led to Christ by means of this radio ministry. Nearly every place that I visited, people spoke of having listened to their program.

Gibara serves a large number of children and young people. The meetinghouse was packed for Sunday School on Sunday morning. Contrary to the policy of the other Friends Schools, only children who attend the Friends Sunday School are permitted to attend Los Amigos. Gibara serves a comparatively poor class of people. Therefore



Two students of the Friends School at Gibara, Cuba, Albina Aquilera and Ramon Longaria, hold a school banner.

the tuition rates are very low for the school, ranging from sixty cents a month for the smaller ones to one dollar a month for the sixth graders. Consequently, the teachers there are serving for \$10 a month, teaching five days a week for the school year. What an example of dedication to the task of Christian education!

FRIENDS IN THE CAPITAL

A meeting with a few Friends in Havana brought my journey to a close. The large capital city, about the size of Indianapolis, has drawn many Friends to the area. Some Quaker students attend the University of Havana. There has been no Friends meeting which they could attend. The possibility of establishing a regular meeting for Friends was explored, with the result that it was decided to begin meeting once a month. Juan Sierra and other leaders of the Yearly Meeting would plan to meet with them occasionally.

How to provide adequate training for the numbers of young people who want to serve the Church in the coming days is one of the problems with which the Yearly Meeting is tussling. Many places where I visited I met potential young leaders who were committed to full-time service with the Church, but whose preparation was not adequate to be assigned a responsible position. One contribution which I believe American Friends could make would be that of making it possible financially for these earnest, consecrated young people to finish secondary school and to go on to seminary.

Cuba is a place where Friends

Continued on page 89

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Harpers Bible Dictionary, by Madeleine S. and J. Lane Miller; Harpers; \$7.95, Indexed \$8.95; 851 pages.

Here in one volume is the most recent and probably one of the most complete Bible dictionaries on the present-day market. It is replete with maps, illustrations and pictures, and is highly commended by leading reviewers.

The Gospels, Translated into Modern English by J. B. Phillips; MacMillan; 243 pages; \$2.75.

Evidence that men are hungry for the word of God, shorn as nearly as possible of archaic and stilted phrases, is in the number of present day translations. No student of the Bible, no lover of its message, no teacher or minister can have too many of these translations in hand. Here is another, but *not* just another translation.

To the reader not acquainted with Greek or the problems of translation, this rendering sounds and "feels" like an attempt, first of all, to translate honestly the ideas portrayed in the gospel, so that (though not with that purpose) even the illiterate might hear and understand.

Those who have read *Letters to Young Churches* by this same author

will know how simple, realistic and readable this translation is.

E. T. E.

Great Ideas of the Bible, Ryllis Goslin Lynip, Harper; \$2.75; 272 pages.

This is another one of those "scissors and paste" books to some extent, though with a purpose and an effective result. The author, who is the wife of a pastor, includes in this first of two volumes the topics, "The Nature of God and Man," "The Meaning of Right and Wrong," and "The Ideas of Jesus." There is a good exposition of each idea, with texts marshalled to fit the idea. The book could well be used as a text in a Bible class for youth, or even adults. Its best use might be as a basis for a series of prayer meeting topics or Young Friends evening discussions.

Robert M. Jones

Keys That Unlock the Scriptures, by James E. Dean, E. P. Dutton & Co.; \$3.00; 214 pages.

Many Bible classes in our Friends Meetings are asking for background material on the Old and New Testaments—the how, why, when, where and whom. Especially is this true of young adults' and couples' classes. And it is true that we can hardly grasp the whole meaning of a section of scripture as we study it from our International Uniform Outline in our Quarterlies without some background.

Books like this one by James Dean

are excellent for this purpose. There are sixteen chapters, which could well cover a half-year's study in a Bible School Class. Some of the subjects included are archeology, the sources the Bible writers used, customs of Bible people, definitions of difficult and obscure terms, the progressiveness of Bible revelations, Jesus as the focal point and the peculiarities of our English Bible. This book appears to be an accurate, logical and adequate introduction to Bible study.

Truman D. Whitaker

WORLD COUNCIL HELPS

Among the mass of literature prepared for the Second Assembly of the World Council, meeting August 15-31 in Evanston, Illinois, are three pamphlets of general interest which help to interpret the assembly. *Evanston Notebook* (50c), *Evanston Issues* (35c), and *Evanston and Everywhere* (20c) are available from the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y. The Friends Book and Supply House carries a small supply.

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YOU HAVE GIVEN ME . . .

You have shown me
The bigness in small things,
The smallness in big things,
The beauty in all things you have shown me.

You have given me
A smile for my dreaming,
A book for my table,
A white candle's gleaming you have given me.

You have taught me
That, more than mere giving,
The world's need is *loving*—
The reason for living, you have taught me.

BEATRICE CLARKE

PRAYER

Now I lay me down in peace.
From the day, a sweet release.
Let me rest, that I may rise
To see Thy world with clearer eyes.

BEATRICE CLARKE

DISCOVERY

I knew that God was love,
And so how odd
I did not see as well
That love was God.

BEATRICE CLARKE

SIMPLICITIES

How poor are they who have not seen
God's image in the simple things:
Sunlight through amber glass or green—
A dragonfly's candescent wings—
Wild flowers in corners of a fence
Like fragments of a rainbow broken,
Exhaling fragile redolence
Bless us without the blessing spoken.

White ruffled curtains in a room,
A bowl of apples, russet, red,
Flushed by the fire to richer bloom,
And the brown smell of fresh baked bread. . . .
God's beautiful simplicities,
Our lives are blest by such as these.

GERTIE STEWART HOWARD

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men, Carmel, Indiana

Conference Program Announced

The tentative program for the First National Conference of Quaker Men, to be held May 8-12 at the East Whittier, California, Friends church, has been announced.

General theme of the Conference is "Men For The Master." Eugene Coffin of California will be Musical Director. Registration fee has been set at \$3, and a Conference meal ticket will be available for \$11. California Friends expect to provide overnight accommodations for visiting Friends.

The program:

SATURDAY, MAY 8

- 9:00 a.m.—Registration.
- 2:30 p.m.—Opening session.
Group singing.
Invocation.
Welcome—Stacy Wesner, Host Pastor.
—Wm. Cammack, Pres., California Quaker Men.
—Mayor of Whittier.
- Response—Merritt Murphy, Western Yearly Meeting.
- Special Music.
- President's Message—L. Glenn Switzer.
- Announcements.
- 6:30 p.m.—Conference Banquet.
Special Music.
Introductions.
Address—Errol T. Elliott, Sec. of Five Years' Meeting and Editor of The American Friend.

SUNDAY, MAY 9

- Morning—Visitation among Friends Meetings in Whittier area.
- 3:00 p.m.—Musical Program presented by California Quaker Men at Alhambra Friends church.
- 3:00-6:30 p.m.—Joint buffet supper with Women's Conference at First Friends church, Whittier.
- 7:30 p.m.—Joint session with Women at First Friends, Whittier. Speaker, Mrs. James D. Wyker, President of United Churchwomen.

MONDAY, MAY 10

- 9:15 a.m.—Group Singing.
Devotional Message—Harold Walker, Kansas Yearly Meeting.
Address, "Men and the Meeting"—Raymond McCracken, Indiana Yearly Meeting.
Special Music.
Panel Discussion—Program Planning.
- 2:00 p.m.—Group Singing.
Devotional Message—George Castile, Western Yearly Meeting.
Review of Quaker Men Development—Merritt Murphy, Sec.
Accomplishments of Quaker Men—L. Glenn Switzer, Pres.
Reports by Yearly Meeting Quaker Men Presidents—

California	New York
Indiana	North Carolina
Iowa	Oregon
Kansas	Western
Nebraska	Wilmington

Announcements and appointments.

- 7:30 p.m.—Joint session with Women at First Friends, Whittier.
Group singing.
Invocation.
Special Music.
Address—Charles Ball, Pres. of Penn College, Iowa.

TUESDAY, MAY 11

- 9:15 a.m.—Group Singing.
Devotional Message—Donald B. Spitler, California Yearly Meeting.
Special Music.
Panel Discussion—Projects for Men.

Afternoon—Joint tour with Women. Free trip to Forest Lawn Memorial Park, Glendale, where will be seen the famous stained glass window of Leonardo Di Vinci's "The Last Supper," the "Court of David," and the "Crucifixion." Return to Pasadena for evening meals and services.

7:30 p.m.—Quaker Men in Action. A pictorial review of Quaker Men and Quaker Men Projects from coast to coast, presented by L. Glenn Switzer.

WEDNESDAY, MAY 12

- 9:15 a.m.—Group Singing.
Devotional Message—James Raymond, Oregon Yearly Meeting.
Address, "Men and Missions"—Charles Lampman, Executive Secretary, American Friends Board of Missions.
Special Music.
Concern, "Our Lost Friends"—Herbert Huffman.
- 2:00 p.m.—Group Singing.
Exchange Reports with Women's Conference.
"Fields For Service"—Herbert Huffman.
Business.
- 7:30 p.m.—Group Singing.
Invocation.
Special Music.
Closing Address—R. Ernest Lamb.

POST CONFERENCE TOURS

THURSDAY, MAY 13

Tour No. 1—Long Beach Harbor Tour (all day). Leave Whittier by bus 10:30 a.m. Visit two rural Friends churches. Lunch. Two hour boat trip around Long Beach harbor. Dinner at Knott's Berry Farm and Old Town. Return to



Robert Poor Photo

CALIFORNIA CONFERENCE HOSTS

Pictured here are officers of California Quaker Men, hosts for the first National Conference of Quaker Men to be held at East Whittier Friends church May 8-12. They are, left to right, front row: Robert Kimes, Bell, secretary; William Cammack, Costa Mesa, president; Clifford Marshburn, Alhambra, central vice president; and Sam Yocum, Alhambra, director. Back row: Charles Gilmore, Azusa, director; William Henley, Yorba Linda, treasurer; Will B. Wickersham, East Whittier, director; LeVern Hadley and Glenn Switzer, both directors, Pasadena. Not shown are Jack Martin of San Diego, southern vice president, and Harold Walton of Denver, northern vice president.

Whittier 8:30 p.m. Limit 140. Cost including meals, \$6.

Tour No. 2—Huntington Library in Pasadena (afternoon). Famous paintings, sculpture, literary and art collections. The cost, with no meals included, \$2.50.

FRIDAY, MAY 14

Tour No. 3—San Juan Capistrano Tour (all day). Leave Whittier 9 a.m. Visit Alamitos Friends church. Orange groves. Picnic lunch at Laguna Beach. Visit San Juan Capistrano Mission in afternoon. Cost, including lunch, \$5.

Tour No. 4—Los Angeles and Hollywood Tour (all day). Professionally conducted. Includes drive through a movie studio, Hollywood Bowl, Planetarium and a panorama of Metropolitan area. Homes of movie stars, etc. Lunch at famous Farmers Market in Hollywood. Cost, not including lunch, \$6.

NOTE—A Chuck-Wagon Breakfast will be served Thursday morning for all who desire, including those going on Tour No. 1. Cost, \$1.

VAN WERT QUARTER SETS A CHALLENGING EXAMPLE IN STEWARDSHIP

Van Wert Quarterly Meeting (Indiana Yearly Meeting) is composed of seven small Meetings in Ohio. The two largest have memberships of 106 and 103. The claim to distinction of the quarter rests in the fact that every one of the seven—Antioch Chapel, Charity Union, Friends Chapel, Liberty Chapel, Spencerville, St. Mary's and Van Wert—reports a per capita giving of \$55.00 or over. The per capita giving for the Quarterly Meeting as a whole is \$78.00, or \$1.50 per member per week.

The per capita giving for all purposes by the membership of Indiana Yearly Meeting, as reported in the *Minutes*, is \$36.86, which indicates that Van Wert exceeded the Yearly Meeting average by well over one hundred per cent.

Taking the six larger Yearly Meetings for which similar statistics are available—California, Indiana, Iowa, North Carolina, Western and Wilmington—we find the reported per capita giving as Yearly Meetings ranges from \$25.00 to \$38.00 per year, or an over-all average of \$33.66. Should these six Yearly Meetings increase their giving through Monthly Meeting channels to an average of \$1.00 per member per week, that would produce more than a million dollars above the present receipts.

Systematic, consistent stewardship, in terms of tithe and offering, could produce this result.

R. Ernest Lamb

An inspiring book which reveals the key to the powers of God available to all of us

The God in You

By KERMIT EBY

With a foreword by REINHOLD NIEBUHR

Kermit Eby is known to social, labor, religious, and educational organizations—as well as to the many thousands who have heard him speak—as a man whose life combines Christian piety and vigorous social concern. Out of his experience as university professor, union organizer, and ordained preacher, he has written this book—**THE GOD IN YOU**—which shows how belief in God can become a genuine source of individual and social improvement.

THE GOD IN YOU leads the way to a life above fear, above the daily drain on our lives and spirits. It shows that God is real and within us, as our Christian heritage tells us is true, and that through our belief we have the whole of creation at our command.

THE GOD IN YOU is enriched with a fascinating storehouse of anecdotes derived from the author's experiences in acting upon his beliefs. \$2.50



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OUR NEW QUAKER HILL HIGHWAY

Last November, with the approval of the Executive Council of the Five Years Meeting, a 2½ acre parcel of land was purchased connecting the Quaker Hill property in Richmond, Indiana, with Waterfall Road on the north. During February a road was graded from the Waterfall Road through to the site of the new Central Office Building, adjacent to the present Quaker Hill hostel. Ernest Mills and Bill Probasco, partners in the Mills-Probasco Construction Company of Cambridge City, Indiana, donated their time for this work. By the time this appears in print, the road will be fully surfaced with rock and gravel and open for travel. All material for the new office building will be hauled in that way.

The possibility of a U. S. highway 40 by-pass being constructed adjacent to our property has been published in the local press. Should this transpire, it would make the new entrance to Quaker Hill an ideal approach from all highways, north, east and west.

Plans are developing for a ground breaking ceremony for our new Five Years Meeting headquarters at 2:30 p.m., Saturday, April 24, at Quaker

Hill. The necessary steps are also being made to commence building following the April ceremony.

The purchase of land, plus building of the new road, will cost possibly \$7,500. All agree, however, that it was a good investment.

May we urgently request all Meetings to send in as much as possible of their pledged contributions toward the building fund during 1954, preferably during the coming six month period. To those Meetings that have not as yet accepted a share, may we say that the door is still open and we need your help.

R. ERNEST LAMB, DIRECTOR

CUBAN TOUR

Continued from page 86

through the consistent efforts of the Mission Board and those who have served as missionaries have developed a work with a very substantial spiritual base. It is the one area where we have left the work to the nationals. However, it was felt by me and expressed by Cuban Friends that one American worker on the field to superintend and co-ordinate the work would be a good investment.

The Sunday School Lesson

Prepared by Russell E. Rees

For April 18

Christ The Living Lord

John 20: 24-29; 21: 15-17

The writer of the Fourth Gospel is like a mason building up a wall, each stone is placed upon the preceding stones, but tied together with the ones above and below. John had a clear purpose in mind as he wrote—to show the growing testimony of the church as to the meaning of the life of Christ.

Thomas was an honest man, perhaps doggedly honest. He would not say he believed something merely because it was expedient or popular. He was not one to accept every casual rumor that spread thru the streets of Jerusalem. His doubt was sincere, and for it he is to be honored. Jesus certainly did not condemn him for it. Faith cannot be coerced, even by Christ. It must be won. So to Thomas Jesus said, "Stretch forth your hand."

"I have heard of thee with the hearing of the ear," said Job, "but now I see thee, and I repent in sackcloth and ashes." It is perhaps true that those who can believe without struggle escape much trouble, but it is also true that those who find the gate narrow and the way hard do have an appreciation for their faith not shared by their brothers for whom the way was easy.

Now Peter was a very different man from Thomas. In contrast to Thomas's "courageous pessimism," Peter was almost boastfully self-confident. He was quicker to see the implications of Jesus' life and ministry; he was open in his commitment; he was optimistic in outlook. But sadly we must add that he was the one who most ignobly denied his Master. There was no need to "show the scars of crucifixion" to Peter. But looking into his eyes, Jesus simply asked, "Do you love me?" What can a man say who has denied and deserted and been disloyal? Peter said all a man can say, "You know I love you." The real issue is not to be seen on the surface of men's lives, but in the inward parts, in the heart, in the place where we most deeply live. Who can say, look at my life, my actions, my deeds, and be comfortable about the evidence? We are driven to say in defense of ourselves, "You know that I love you," and know that it is true in spite of our feeble and shabby witnessing for him.

There is no reproach in the words of

Jesus. He begins again from where we are now. "Feed my lambs." Who, me? Of all men why me? I have made such a mess of life, denying, with profanity that I ever knew you. But said Jesus, "Do you love me?" "Feed my sheep." It is not words I want now, but you and what you can do. The criterion of Christians is not what they say but what they do.

At no point is Jesus shown to be more the Lord of life than in these encounters with Thomas and Peter. He knew his men, and he did not approach them with any rules of thumb, as if to say, now you must fit into my scheme whether you have round or square corners. "Respect for personality" is not just a phrase or jargon of the moment, but it is a way of life, an attitude toward people. And more than anyone who has ever lived on the earth, Jesus lifted up respect for personality, and led men, and is leading men, to act on the assumption that it is the will of God that all men should be treated with dignity and respect.

Questions:

1. Since men are so different in their make-up and needs, has the church been sufficiently creative in its approach to men? Does this lesson suggest a pattern to be followed in dealing with people?

For April 25

Ahijah Foresees a Divided Kingdom

1 Kings 14: 5-10, 12-16

For the remaining Sundays in this quarter the lessons will be from the Old Testament, and will deal with the period of Hebrew history from the time of Solomon's death, 930 B.C., to the Assyrian conquest, 722 B.C. The lessons will be based upon the work of some of the prophets of this period.

The Kingdom which had risen to great power under the leadership of David began to disintegrate during the reign of Solomon. The reasons for this disintegration are many and varied. Solomon's great building undertakings required vast resources, and to raise the funds needed, heavy taxes were levied upon the people. To do the actual work of building, forced labor in addition to heavy taxation was required of the people. Trouble arose in the tributary nations first, and they refused to contribute willingly to the demands of Solomon. As long as Solomon was alive the prestige of his

name, and that of David, his father, was enough to keep the nation in check. But once Solomon was gone the divisive forces had opportunity to set in, and division became a reality.

This lesson deals with the activity of one of the prophets, Ahijah by name. Rehoboam, who succeeded to the throne on Solomon's death, was appealed to on behalf of the people for more lenient taxation, and refused to listen to advisors who urged him to be more careful. The resentment increased, and Jeroboam, the foreman of the conscripted labor parties, seizing upon the opportunity presented, raised a revolution and as it succeeded, he became the first king of the Northern Kingdom, composed of the ten tribes.

It is at this point that Ahijah appears on the scene. The story is that Jeroboam was leaving the city when Ahijah appeared before him, dressed in a new garment. In typical prophetic fashion, he took the garment, tore it into twelve pieces, handed Jeroboam ten of the pieces, and said, "Take thee ten pieces . . ." Moreover he claimed to do this on the word of Jehovah, saying that one tribe (plus the tribe of Judah) were to be left to Rehoboam, in respect to David.

In view of the subsequent history of the Northern Tribes, it is hard to accept this arrangement as being the will of God. I think the important point is to show that the prophets were actively engaged in political activity. But it is also important to see that the hostility of the prophets to Solomon and to his son Rehoboam, was based primarily upon the accusation of disloyalty to Jehovah on the part of the kings.

In Solomon's desire to make alliances with surrounding nations he not only married the daughters of these kings, but also invited them to bring their religions into Jerusalem. This was looked upon as a great sacrilege, and is pointed out as one of the contributing factors in the fall of the nation.

For our purposes this opens the whole question of the relationship between religion and government. Do governments fall because of weakening of moral fiber? And does moral fiber fail because of deterioration of religion? And why does religion fail?

Questions:

1. What do we mean when we say that "Faith in God is essential to the welfare of the nation"? What are the evidences of lack of such faith? How are morals involved?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Roscoe and Iris Warren of Whittier, California, are now visiting Friends projects around the world as American Friends Service Committee Commissioners. Roscoe Warren is a member of the Pacific Southwest AFSC executive committee.

* * * *

Ruth Perisho of the Friends Center at Wyandotte, Oklahoma, will be in St. Mary's Hospital, Rochester, Minnesota, until April 11, and would welcome correspondence.

* * * *

James Thorp, head of the department of geology at Earlham College, has been awarded a Fulbright grant to conduct research in soil science in Australia. He plans to study in Australia next summer and the first semester of the 1953-54 teaching year. Eleanor Thorp, who is president of the West Richmond Friendly Circle, will accompany him there.

* * * *

Landrum Bolling, well-known teacher, journalist and lecturer, has returned to the Earlham campus this semester as a professor of political science. He left Earlham in 1951 to serve as Editor-in-chief of the Overseas News agency. He first joined the college faculty in 1948 after returning from four years' work as foreign correspondent in Europe.

* * * *

Cuba Yearly Meeting recently contributed \$100 toward the construction of the new Central Office Building of the Five Years Meeting. Friends in Jamaica have promised to provide some finished woodwork for use in the building. With the earlier donation from East Africa, all three of the Yearly Meetings that were established on our Mission Fields will thus be sharing in our united project.

* * * *

The dates of Canada Yearly Meeting, held at Pickering College, Newmarket, Ontario, will be June 24-28. This information was not available for the Friends World Committee's *Calendar of Yearly Meetings* published earlier this year. *The American Friend* will not carry a Yearly Meeting calendar this year, since the folder giving this information is available on request from the Friends World Committee, 20 S. 12th St., Philadelphia 7, Pa.

* * * *

An air shipment of 3,750 pounds of used clothing for Korea was collected

recently in a newspaper-sponsored drive in Duluth, Minn., and flown to Des Moines, to be repacked and mended at the American Friends Service Committee office there before freight shipment to Philadelphia. The Minnesota national guard transported the clothing. Roy Clappitt directs the material aids program at the AFSC in Des Moines.

* * * *

A United Press report relates that quadruplets were born November 18 to Mr. and Mrs. Abba Hijab, Arab students at the University of Florida. The release states that Mrs. Hijab was originally from Tulkarm, Palestine, and is a graduate of the "American Friends School in Palestine." The quadruplets, three girls and a boy, were born in perfect condition. Students at the University and Gainesville merchants have showered the family with gifts and started a joint fund for the babies.

* * * *

Recent visitors to the University Friends Church in Wichita have included the Rev. Alexander Dodds, veteran Scots missionary in the Sudan whose son attends Friends University; Daniel B. Test, headmaster of Westtown School; Merle Roe, Superintendent of Kansas Yearly Meeting who visited the Kansas Friends Mission in Urundi, Africa, last summer; and Clayton and Louella Brown, who later sailed for Africa. Clayton Brown has been Superintendent at Urundi for the past nine years.

* * * *

The Ford Foundation has offered \$50,000 to the South African Institute of Race Relations to establish a "Fellowship House" in Johannesburg where groups of all races will be able to meet. Such a project was suggested at last year's Southern Africa Yearly Meeting, and was highly recommended by Douglas Steere after his visit in Africa last summer. Frank Loescher, an American Friend, recently spent some time at the offices of the South African Institute of Race Relations making a study of its work.

* * * *

In the December 17 issue of this journal, we stated that Oregon Yearly Meeting's membership had increased 21.2% during the past year. A note from Dean Gregory, Superintendent, states that the Yearly Meeting gained 740 members last year, an increase of 2½%, instead of 21.2%. He writes that

four new churches were added last year, with a prospect of having two or three more added this summer, but that they "definitely are not turning the world upside down in getting new members out here."

* * * *

Pearl Spoon, who has been on furlough from the Friends Africa Mission during the past year, sailed March 6 for England, where she is spending a month observing English schools. She will then stop at the Friends Center in Salonika, Greece, where English Friends maintain a domestic training school, before flying to Nairobi. She will resume her position as principal of the Friends Girls School in Kisumu, Kenya. Dorothy Pitman has been serving as principal during her absence. Also teaching at the Friends Girls School are Mabel Hawthorne and Lulu Rauha.

* * * *

The theme for Western Yearly Meeting's Ministers and Workers Conference, to be held March 30 and 31 at Ridgefarm, Illinois, will be "A Growing Church for Growing Communities." R. Ernest Lamb of the Friends Central Offices will give three addresses. Roscoe Smith of Kokomo, Russell Rees of Chicago and Herbert Huffman of Indianapolis will act as a panel in the development of the theme. Superintendent Glenn Reece will assist one of the women of the Yearly Meeting in discussing the role of the Friends pastor's wife. The conference will be held in the Ridgefarm Friends' new limestone Meetinghouse. Friends desiring hospitality should write J. Grant Johnson or Garnett Bogges, both of Ridgefarm, Ill.

* * * *

Two new Meetings have been reported in Canada. The Meeting in Hamilton, Ontario, has recently been given the status of a Monthly Meeting, writes Burton Hill. Albert Masters, Professor of German at McMaster's University, is Clerk. The Meeting for Worship is held the first Sunday of each month at 11:00 a.m. in Hillfield School Chapel in Hamilton, with specially called meetings at other times. The Friends World Committee reports a new Allowed Meeting in Edmonton, Alberta, with the first Meeting for Worship held November 14, 1953, in the home of Wilfred and Annie Bowkett, 9843 155th St., Edmonton. They now meet regularly each Sunday at 8:00 p.m. The group is under the over-

sight and guidance of the Vancouver Monthly and Preparative Meeting. Friends travelling through Edmonton are urged to contact the Bowketts.

* * * *

Harold B. Kuhn will be one of the instructors for the third annual Flying Seminar to Bible Lands of the Winona Lake School of Theology. He and his wife covered the area of this tour the past summer. Enroute they visited the Friends Schools in Ramallah and they report with great appreciation the work Friends are maintaining there. The Flying Seminar will leave Winona Lake, Indiana, on July 24 and return to the United States on August 28. Members of the tour may, if they so desire, earn graduate credit for this period of study, which includes Greece, Egypt, Lebanon, Syria, the Kingdom of Jordan, Israel, as Bible Lands, and en route, France, Italy, Switzerland and England. Visitors and auditors are equally welcome on the tour. Friends interested might write for information to Harold B. Kuhn, 406 Kenyon Ave., Wilmore, Kentucky.

* * * *

The Young Friends Committee of North America, formed last November at a young Friends meeting held at Earlham College, will meet again at Earlham on the 10th of April. Over twenty Yearly Meetings have appointed delegates, or, in some cases, unofficial representatives, to this Young Friends Committee. Visitors as well as representatives are welcomed to the April meeting. Wilmer Stratton, Chairman of the Committee, has announced that meetings will begin at 2:00 Saturday afternoon, and probably continue through Saturday evening, with young Friends scattering to attend various Meetings on Sunday morning. Intervisitation plans and the next Young Friends Conference will be discussed at this meeting.

Friendly Fellowship

DENVER, COLORADO—Penn Quarterly Meeting was held on February 13 at Denver, Colorado. It was a beautiful, spring-like day, and the attendance was unusually good from the other two Meetings of the Quarterly Meeting—Deer Trail and Palmer Lake. An interesting discussion on "Development and Outreach in Service" was held in the Meeting on Ministry and Oversight. Encouraging reports were presented of the work of the three Monthly Meetings. At Palmer Lake ten Bibles had been purchased with the proceeds from \$20 worth of cut, cancelled stamps which had been sold to the Post Office.



DONORS OF GUILFORD DORM

B. Clyde and Katherine Hine Shore are pictured above looking over the proposed new Guilford College dormitory donated to the College by B. Clyde Shore, Guilford alumnus and Winston-Salem realtor. Of the \$150,000 gift made to the college, \$120,000 will be used for the dormitory, the remainder for a Scholarship Fund. The dormitory will be named the Katherine Hine Shore Residence Hall, and will house 53 women students. Clyde Shore, a 1925 graduate of the College, is treasurer of North Carolina Yearly Meeting and a member of the Permanent Board.

Plans are under way to resume the building program at Palmer Lake in the near future. Words of tribute and appreciation were given for the lives of Rose Davis of Deer Trail and Alvina Wilcox of Boulder, who had passed away recently. Evalena Macy was re-appointed clerk of the Meeting on Ministry and Oversight, and Ava C. Maris will continue to serve as clerk of the Quarterly Meeting. The May Quarterly Meeting will be held at Deer Trail.

Katherine Honold

* * * *

WHITTIER, CALIFORNIA—East Whittier Monthly Meeting is located in a rapidly growing community, bringing a challenge for increased effectiveness in visitation and spiritual guidance. The new minister, Stacy Wesner, is proving himself to be a capable leader in both fields.

Among the new members received in January, eight were from a Bible School class of girls who requested active membership. The minister formed them into a preparatory class, instructing them in Friends doctrine and Christian living. Five of these girls were transfers from the associate list. A similar class for boys will soon be formed. Young people are major attenders at evening services.

Attendance at the mid-week services

has increased. An intensive study of the book of Acts is fostering in both youth and adults an awareness of the potentials of a life lived with an indwelling Christ.

We are happy in our association with the Wesner family, who came to us in September from the Carmel, Indiana, Meeting.

* * * *

ACKWORTH, IOWA—Ackworth Quarterly Meeting met in February, with Orlando Dick, pastor from Des Moines, giving the morning message on "My God is the Rock of my Refuge." The Quarterly Meeting Missionary Union met during the noon hour. A playlet by Motor Friends, "What's the Use of Missions," was given. In the afternoon concerns for advancement and stewardship were made known, and the temperance speaking contest was held with wide interest. A dramatic presentation of the evils of heroin and marihuana was given in an original story by May Alice Smith. A letter from the Quarter Meeting to radio station WHO protesting the new beer ad inserted before "One Man's Family" was approved. The Peace & Service Committee urged groups to go to Friends House in Des Moines for a day to help in any repairs needed in a gift of clothing just received. On Sunday morning, Andrew Stuart, pastor of Motor, spoke. The young people's Sunday afternoon service was conducted by a group from William Penn College.

Anna Vore

* * * *

MUNCIE, INDIANA—"Thank Offering Day" of Friends Memorial Meeting in Muncie was observed as usual in February. It commemorates the day of dedication of the present church building on the first Sunday in February, 1908. The program has varied little since its origin forty-six years ago but seems to gain momentum yearly. Soon after the first of each year, letters reminding them of "Thank Offering Day" are sent to all members. Gradually a sense of new life and expectancy begins to stir, yet the only mention of the collection is in the different organizations of the meeting as they decide how much they will contribute. There is no solicitation. It is a personal Thanks Day. At the service, extra ushers are at hand to provide empty plates as those being used overflow. Then the treasurer and his helpers retire from the room to count and be ready to report the amount at the close of the service. The pastor, Robert M. Jones, as did those before him, talks briefly about new goals. We are worshipping with our substance today. The pastor closes and the reporter announces the

mount of this special collection. This year, it was \$2,159.50. In every heart there was unity and joy as the pastor voiced the dismissal prayer of thanks. Grace T. Marsh

* * * *

WINSTON-SALEM, NORTH CAROLINA—The Winston-Salem Friends Meetinghouse is located in the heart of a city of about 90,000 people. One of the main streets and the U. S. highway runs in front of the Meetinghouse. Our membership is scattered throughout the city with not over a half-dozen members within walking range of the church. Therefore a Sunday evening service must be organized and well-presented if members are to be expected to return on Sunday night. Special study was given to a plan which would include the entire membership.

The present set-up at Winston-Salem, which has grown through years of planning and special thought, is: the teen-age group meets for supper and program at 6:00 in the evening. At 6:45 the whole family comes for activities for every age. The Beginners and Primaries have a toy orchestra and choir group while the Juniors and Intermediates have their choir. The adults and young adults have discussion groups. At 7:30 the adults and young people assemble in the main auditorium for a short worship service while the children meet for worship and programs. A nursery is maintained at all times. The evening ends with a Fellowship period with coffee and cookies. Average attendance is 125 and often more. The secret of success is that the program is directed by the best readers and the program is well prepared. Interesting discussion on topics which cannot be discussed at Sunday school are used by adults and young people. Especially the Quaker message and the Friends Advance are used.

Victor Murchison

CAMP BAGBY, TEXAS—Over forty persons from ten communities in Texas and Louisiana took part in a Friends conference at Camp Bagby near Houston January 28-31. This was the second such conference in this southwestern region. After lively and intensive sessions on the spiritual life, practices and testimonies of Friends, the conference decided to reconvene next year and in the meantime to refer to its local groups the question of whether to reorganize itself under some such title as "The Southwest Association of Friends." "Gulf States" and "Lower Mississippi" were also considered. William Witte and Lois Brockman of Dallas and Houston respectively were asked to convene next year's conference.

The Conference heard a report from Wayne Conant, pastor of Friendswood Church, on the Detroit Conference on The Church and Peace. The discussion on social testimonies centered on the prospective decision of the Supreme Court with respect to the "separate and equal" doctrine concerning white and colored public schools. Friends considered how they might be of help in a program of integration, in case this doctrine is ruled out by the Court.

Reports from local groups show that Austin and New Orleans have been organized for some years as regular Friends Meetings, while Baton Rouge and Dallas are meeting regularly for worship and for business, though without full organization. A new group of about 12 persons is now meeting weekly in San Antonio on Wednesday evenings to study Friends' principles and ways. Three attenders from Brownsville reported an active Wider Quaker Fellowship, which includes a number of ministers of the community. Friendswood Church belongs to Kansas Yearly Meeting, as do several other churches in this area. Houston has no group of

unprogrammed Friends, but 13 individuals were present from there.

Ferner Nuhn

* * * *

EARLHAM, IOWA—The Meetinghouse has had a "face lift" in newly decorated walls and woodwork, and the upstairs rooms of the parsonage have also been redecorated. A new Hammond Organ, a gift from Fred Fry in memory of Helen Fry, will soon be installed.

Recent programs have included pictures on Korea, which were explained by Niol Thomas, a young member who had been in Korea; and the film "A Time for Greatness," shown by George Willoughby of the Des Moines AFSC office. Plans were made for use of the film for peace education in the Earlham area.

On February 6 some young Friends of the Earlham Meeting joined with other local young people in a panel discussion of prejudice at a union service. C. Arthur Hansen, Superintendent of Schools, was the moderator. An excellent film, "Beyond Boundaries," was shown.

Unusually interesting and informative Missionary meetings are being held. Alternate meetings combine work with a program. A visit to Friends House in Des Moines, a playlet on Christ-like Giving from Blueprints, and a lesson on "Partnership With Youth" were some high-light meetings. The "Quaker Anns," a younger women's missionary group, is also very active.

Sabron. Reynolds attended the November conference of the Five Years Meeting Children's Committee and the coaching conference for Vacation School leaders sponsored by the State Council of Churches. L. Willard Reynolds, pastor of the Meeting, attended the Detroit Conference on the Church and Peace.

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PEACE, WAR AND YOU

by Jerome Davis

Write Book Department, 919 Eighteenth Avenue, North Nashville, Tenn.

HOPES FOR SCATTERGOOD

(Continued from page 85)

considered, and in view of sharp differences of opinion which prevail, ample opportunity for worship is absolutely necessary if a meeting of minds is to be achieved. Friends believe that if all seek the Light it will illuminate the truth and lead all into a sense of unity. Not only in worship is truth most likely to be illuminated, but in worship the spirit of love is most likely to be released. And if unity is to be realized, personal differences and animosities must be overcome by love. It is not enough to see the truth; we must learn to love each other in the truth. It cannot be emphasized too strongly, therefore, the importance of worship. It is central to Quakerism, for it is out of the meeting for worship that all Quaker thought and action should spring.

Finally, the importance of this conference itself must be emphasized. As was indicated earlier we in America are going through a crucial period in our history. If we allow ourselves to be deprived of the rights and freedoms which constitute our way of life, then there will be little left in our system worth trying to preserve. The situation calls for vigilance on our part. We must not do what happened at one Friends Yearly Meeting recently where the writer was asked to participate in a panel discussion on the question of civil liberties. After the discussion had proceeded for a while it was suddenly brought to a close by the comments of two or three Friends who believed that if we had enough faith God would take care of the situation and we need not interfere. If any position which Friends take toward civil liberties might be considered heretical to our Quaker tradition and heritage, it is that. No one would deny that we should increase our faith, but God does not work to preserve the rights and liberties of men except as he works through them. We are, therefore, his responsible instruments for preserving the good and destroying the evil in society. Can one imagine the prophets of Israel, the early Christians, or seventeenth century Friends suggesting that they withdraw and let God take care of the situation. Certainly not, for personal responsibility to God and society was at the very core of their prophetic message. If early Friends had not stood up for and suffered for the liberty of conscience and freedom of worship which they championed, one may doubt whether there would be any Society of Friends today. Much

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less can contemporary Friends afford to condone and submit to those who threaten our fundamental liberties today without at the same time shirking our responsibility to God and our fellowmen. If we are faithful to our Christian witness and democratic obligations there is much we can do to help lift the curtain of fear and suspicion which hangs over our American way of life. As a starting point for each individual we might adopt the slogan of the National Council of Jewish Women: "Speak up! Freedom needs exercise!"

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BIRTHS

HUTCHINSON—To Charles and Doris Hutchinson, a son, Patrick Keith, on January 19, at Earlham, Iowa.

JOYNER—To David and Janet Joyner, son, William David, on December 10, 1953, at Richmond, Indiana.

LEACH—To Robert J. and Jean F. Leach, a son, David Reginald Francis Leach, on February 12, 1954, at Geneva, Switzerland.

MICHENER—To David P. and Jean Martin Michener of San Pedro, Calif., daughter, Joan, on February 9.

NICHOLSON—To Francis and Jean Michener Nicholson of Lansdowne, Pa., daughter, Judith Ellen, on February 9.

YORK—To Arden and Nadine York, daughter, Ardith Elaine, on January 13 at Dexter, Iowa.

MARRIAGES

BELCHER - SHAW — Elizabeth Shaw, daughter of Columbus and Nannie Shaw and a member of the Rafter Chapel Meeting, to Wilson Belcher, son of John and Lizzie Belcher, also members of the Rafter Chapel Meeting, at the home of Howard Yates in Tellico Plains, Tennessee, on February 13.

CUNNINGHAM - YATES — Neita Margaret Yates, daughter of Howard and Margaret Yates of Tellico Plains, Tenn., to Donald Sanford Cunningham, son of Mr. and Mrs. Herman Cunningham of Knoxville, Tenn., at Farris Chapel Meetinghouse on January 1, with the bride's father officiating.

FRY - ROYER—Pauline Royer of Adel, Iowa, to Fred Fry of Earlham, Iowa, on December 12, 1953, in Lawrence, Kansas.

DEATHS

DAVIS—Gregory Oliver Davis, infant son of Jerry and Sue Anderson Davis, at Winchester, Indiana, on February 12. Surviving are the parents, the grandparents, Mr. and Mrs. Verlin Anderson and Mr. and Mrs. Gerald Davis of Winchester. Graveside services in Fountain Park Cemetery were in charge of Kenneth Pickering.

DAVIS—Rose J. Davis, on January 15, at Deer Trail, Colorado, aged seventy-nine. She was born at New Providence, Iowa, on September 24, 1874, and was married to Alonzo J. Davis on March 18, 1897. They came to Colorado early in 1910 and were members from the beginning of Friends work there. Surviving are her husband; a son, Leroy of Deer Trail; a daughter, Gladys Scholz of Arvada, with whom A. J. Davis now lives. In the absence of the pastor the service was conducted by a long-time Friend, Evalena Macy, pastor at Palmer Lake.

HELMS—Edward F. Helms on February 12 at Winchester, Indiana, aged sixty-one. He was a lifelong resident of Winchester and a member of Winchester Meeting. Survivors are his wife Fannie; three sons, Dave, Tom and

Eddie, all of Winchester; two daughters, Mary Nance of Winchester and Patty Stevick of Mansfield, Ohio. The funeral services were held in Winchester in charge of P. M. Macko. Burial was in Fountain Park Cemetery.

HOSKINS—Edith Alma Cook Hoskins, on January 25, aged eighty-five at a nursing home in Des Moines, Iowa. She was a life-long Friend, her father, Isaac Cook, having been a minister. For many years she was an elder. Surviving are four sons and one daughter, George and Russell of Earlham, Delbert of Des Moines, Wilbur of Pomona, California, and Carol Thomas of Earlham. She leaves, also, nine grandchildren and fourteen great-grandchildren, three brothers and two sisters. Funeral services were held with L. Willard Reynolds in charge, assisted by John Alexander of the local Methodist Church. Burial was in the Earlham cemetery.

JACKSON—Samuel A. Jackson, on January 12, at Oskaloosa, Iowa, aged eighty-three. The son of Isaac and Hannah Jackson, he was born west of New Sharon, Iowa, on April 15, 1870. He was a graduate of the New Sharon high school and William Penn College. He was united in marriage with Lula McCorkel on June 2, 1897, and with his wife he served several churches as pastor in Kansas and Iowa Yearly Meetings. They spent three years in Alaska doing missionary work. At least forty years of his life were spent in the ministry. He supplied different churches after retiring from active service. His last years were spent in New Sharon. He and his wife moved to a nursing home near Oskaloosa a few months before his death. Surviving are his wife, Lula; a son, Nathan; two grandchildren; and three great-grandchildren. One daughter, Ethel, preceded him in death. Funeral services were held in the New Sharon Friends Church, Lewis H. May and Orval H. Cox officiating. Burial was in the Friends Cemetery.

STANTON—F. Glenn Stanton, on February 15, at Mound Park Hospital in St. Petersburg, Florida, aged seventy-three. The son of the Rev. and Mrs. E. F. Stanton, he had lived in Muncie, Indiana, since his boyhood, having come to Muncie when his father assumed the pastorate of a local church. He was a printer by trade, joining Ball Brothers Company as head of the print shop and continuing with that firm until retiring in 1951. His wife, Ethel, died in 1952. His Christian service as a church member and his community activities for temperance and public morals never ceased to be of first

importance in his life. At the time of his death, he was teaching a class of young married people as well as caring for the large Home Department group. Surviving are an adopted daughter, Mrs. Charles Huffman, three grandchildren, and a sister, Mrs. Frank Jackson, all of Muncie; a sister, Mrs. Frank Olmstead of La Grange, Ind.; two brothers, Homer Stanton of Washington, D. C., and the Rev. Ray Stanton of Marion, Ind. Funeral services were held at Friends Memorial Meeting in Muncie, Robert M. Jones in charge.

TOMLINSON—Sarah Elizabeth Tomlinson, on January 29, at Bloomingdale, Indiana, aged ninety-four. She was a native of Bloomingdale, and lived there all her life except for five years spent in Liberty township. The daughter of Exum and Ann Pickett Newlin, early pioneers, she was married to Albert Tomlinson in August, 1925. Her husband died in 1930. For many years, until her father's death in 1917, she was his companion and housekeeper. She was a lifelong member and faithful worker in the Bloomingdale Friends Meeting. Surviving are two sisters, Mary E. Allee and Alice Maris, both of Bloomingdale; four nephews and their families. Services were held in charge of E. M. Woodard. Burial was in Bloomingdale Cemetery.

DRIVING TO WHITTIER

Driving to California May 1 to attend USFW at Whittier, can take 2 or 3 persons who will share car expense, plan to be gone 3 weeks, taking 66 from St. Louis to Whittier, plan to visit Friends Mission stations en route. Write Helen Shenefield, Muncie Meeting, Oakville, Ind. or call Cowan 537 for further particulars.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. 2, Box 405, Sharonville, Ohio; Phone (Cint) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave., phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon—First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

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